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DISTINGUISHED SODALITY DIRECTORS OF THE RECENT PAST.

The Province of Austria lost several distinguished Directors in the past three years.

One of them was **Father Francis Xavier Schwärzler**, the author of "*The Sodalist of Mary*" a book which ran through many editions. He had been provincial twice. It would be hard to find a Director so kind, affable and fervent, and with such a correct concept of the Sodality and such skill in training the Sodalists. He died on January 26, 1925, at the age of 84.

Another Director who passed to a better life on June 3, 1925, was **Father Charles Leifert.** He had been Provincial (1919-1924) and was sixty years of age. For years he had worked in Vienna with splendid success in Sodalities for men. He had no sections in his Sodalities, and had no hall nor places of recreation, and still his Sodalities flourished, especially those for the students of the "middle" schools, university students and university graduates. Superiors put him in charge of the last named Sodality with the intention that he should dissolve it, if the number of Sodalists attending the meetings should not increase. But the number had already increased with the second meeting when 30 came; about 40 came to the next meeting and the number went on increasing until from 80 to 100 were in attendance, some of them being priests, professors, army officers of high rank and cabinet ministers. This result was obtained by Father Leifert through talks diligently prepared, adapted to the character and conditions of the Sodalists, and delivered with fervor. For ten years (1901-1911) he remained at the head of this Sodality; and all its members, as well as those of his other Sodalities, have expressed their extreme gratitude to this father of their souls. This is particularly true of the many priests who had been members of Father Leifert's students' Sodalities.

Holy Saturday, April 3, 1926, marked the decease of **Father Francis Boissl** at the age of 77. This celebrated orator spoke very often in honor of the Blessed Virgin Mary, before church congregations and Sodalities, filling them with his own fervor. Various Sodalities were founded by him. Preaching daily throughout the month of May at Vienna, Prague, Innsbruck, etc., he announced the praises of Mary so elegantly and fervently that even the largest churches could not accomodate his hearers, an effect which his filial love used to attribute to the Blessed Virgin. While still a young man, he had resolved to cultivate a solid and tender affection for the Blessed Virgin as his mother and patron, always to have recourse to her, and to bring others to her also, especially children. He daily recited the rosary and the beads of the Immaculate Conception.

He practiced special devotions on Saturdays, throughout the month of May, and on the Feasts of Our Lady. How industriously he worked can be seen from the following. In 1925, when he was already seventy years of age, he gave 120 sermons, a sermon daily during May, 33 talks to Sodalities, 32 lectures on profane subjects, one eight-day retreat, one five-day retreat and ten three-day retreats; he also heard 2,000 confessions.

Father Henry Abel, of whom so much mention was made recently in the Catholic press throughout the world following his death on Nov. 23, 1926, was noted as the *apostle of the men of Vienna* for almost 35 years. He was the originator of the great pilgrimages of men from Vienna to the shrine of the Blessed Virgin Mary

at Cella in Styria, pilgrimages which for almost thirty years were the occasion of many reconciliations with God. Every year saw from one to two thousand men led to that sanctuary by Father Abel. Sodalists from many and various Sodalities collaborated strenuously with Father Abel; he had founded many of those Sodalities for men, for married women and for young ladies. Some of his best cooperators were the members of the merchants' Sodality which he founded in October, 1891, and continued to direct until his death. Very often, it was his missions which gave him the opportunity for founding Sodalities; and in this respect, what he always desired first was the *men's Sodality; "the others will follow of their own accord,"* he used to say.

It was with perfect justice, therefore, that *Rev. Father Hatheyer, Provincial of Austria,* spoke of the dead priest as "a shining model of the genuine "operarius" of the Society of Jesus, of great zeal for souls, of love for men of every rank; a model of distinguished work in Sodalities, the remembrance of which convinces us ever more and more that hardly any more efficacious means can be found for the care of souls than the solid work of the Sodality. For not only does that work increase the Christian life and the perfection of the individual Sodalists, but it also helps in a religious way all other persons who live in the neighborhood. If in any parish, there are some well directed Sodalities, nothing is to be feared for the religious life there. This is precisely why Very Reverend Father General always made so much of Father Abel's work."

His Eminence Cardinal Piffl celebrated a solemn requiem mass and gave the last absolution in the cathedral and at the grave. Ten thousand men and 300 priests marched in the funeral procession, to which no women were admitted. An immense multitude of men filled the streets, the squares and the churches; all the mens' Sodalities of Vienna sent representatives, and many of them were all present to a man, and justly so, since a great part of those Sodalities owed their foundation to Father Abel personally or to his influence.

Notwithstanding the intense persecution now raging against the Church in Mexico, the **Sodality of Our Lady of Guadalupe in the City of Mexico** and the national Secretariate for Mexican Sodalities, sent a very representative delegation for the *Aloysian pilgrimage* to Rome in the end of December, — an excellent evidence of the magnanimity and fidelity of the Church in Mexico, and of the Sodalities in particular.

GAMES IN THE SODALITY.

A certain Father holds that in Sodalities for young people and especially in those for boys, *it is absolutely necessary to have games.* He reasons as follows:

The principal means for the proper education of youths is *pleasant good* (bonum jucundum). *Proof*: To educate well, it is very necessary to gain the affection of the child.

But to gain the affection of boys the principal means is pleasant good. Therefore...

Proof of the major: The best government depends on reason, love and reverence.

But growing youths are less capable of using their intellects, and affection is more efficacious and sweeter than reverence (for affection *draws* the boy, whereas reverence *drives* him, and it is more efficacious and sweeter to attract than to drive).

Therefore the best government of youths, or their education, depends on affection (love).

Now what is efficacious for government, is not the love of the thing to which we impel our subjects (for that usually follows from reasons which have been proposed and comprehended, a thing which is difficult in children (as we said above), but from love of the person who governs.

For love is a cause of the union of wills and the one who is loved possesses the lover in a certain sense, so that he can bend him as he wishes; hence the person who wishes to govern another efficaciously and sweetly, must especially take care to be loved (aiming of course at gaining this affection for God's sake and in an equal degree from all).

My conclusion is that the best government of youths depends on their love for the person who governs them.

There are two things in loving a person: first, that one's will should be drawn toward him; second, that, as far as possible, one procure him good. But it is far more efficacious for conciliating another's affection to desire and procure for him something good; thus affection is developed.

Therefore *to procure good for another* is the principal means for gaining his love.

Now we can procure various good things for young boys, and those goods while all true, are either *honorable*, or *useful*, or *pleasant*.

But the very young, hardly understand *honorable* good, and they do not make much of what is *useful*, but they are captivated especially by what is **pleasant**; but the greater and the more excellent the goods we procure (at least in the judgment of the recipients), the greater is the love entertained for us.

Hence the **pleasant** good, by which youths are especially gained will be the more excellent good (in their minds); and therefore it is the good which will move them most to love us.

Therefore the pleasant good is the principal means to gain for *ourselves the love of young* people.

To this reasoning the former Editor of "*Acies Ordinata*" thus replies:

To the proposition itself, I reply with a distinction: That games must be considered as an *essential* and *internal* feature in boys' Sodalities, *I deny*. That they may be classed with laudable works *extrinsically and accidentally* connected with the Sodality, *I admit*.

As for the reason given by this Father: "The principal means for good education or government of youths is *pleasant good*", I distinguish: Good which is pleasant **both for soul and body**, *I grant*; for *the* body *alone*, I subdistinguish: it is the principal means for good education looked at **in general**, *I grant*; it is the principal means of good education in as far as it is done *by the Sodality*, I distinguish again; inasmuch as it may be **promoted by the Sodality** and be an extrinsic addition to it, *I grant*; inasmuch as it should be a part of the *internal* and *special activity* of the Sodality, *I deny*.

In a similar way, I would distinguish all the subsequent arguments.

Now to explain my distinctions.

There is no doubt that *well ordered sports help much towards a good education*, inasmuch as they open the way for the educator to win the hearts of his young subjects, and give him an opportunity to gain a good knowledge of their character and inclinations, have influence over them, and keep them away from sinful amusements.

Hence there is no objection, or rather *it is highly commendable, that the Director and the Sodality itself should promote sport and decent recreations*, especially among the Sodalists. This will draw the Sodalists closer to each other and keep them away from objectionable athletic associations.

Two things however should be observed.

First: This means of education ought to be used by educators generally, but not necessarily by the Sodality Director. For example, in our colleges, the prefects and the teachers should take special care of the general education of the boys, but what the Sodality should especially care for is the *spiritual* education. No one would maintain that sports are the principal means of spiritual education and of training in Sodality matters. The Sodality should make provision for sports, when the matter is neglected by other educators, or when sports are carried on without the proper safeguards and in promiscuity with young people of all sorts, as often happens in public colleges.

Second. It is one thing, if the Sodality annexes something as *extraneous and accidental* to itself (although perhaps of the greatest importance), or takes care of it through some other parallel organization; but it is quite another affair, if the Sodality looks upon that activity as an *internal and essential* means to the attainment of its own peculiar ends, as would be the case if the Sodality instituted a Section for Athletics. The Sodality may very well provide not only for sports, but also, (where the Sodalists are poor boys) for their food, clothing and lodging; it can have, for example, (where the Sodalists are grown persons) certain social organizations extrinsically connected with it, such as a *savings-bank* for Sodalists only. That however will not make those institutions or activities an internal part of the Sodality, because they do not directly contribute to the special end of the Sodality. That end is to cultivate *devotion to Mary*, and to progress thence to *self-sanctification* and *the apostolate*.

If the reason, cited above by the correspondent, were to be taken simply and without distinction, various absurdities would follow: For example one might argue: One pleasant good is to give poor boys their meals; therefore it is essentially befitting a Sodality for poor boys to procure and give them their meals. For adults a pleasant good is to play cards and have banquets; hence let the Sodality for adults institute a Section of inn-keepers.

Nevertheless it is very true and entirely worthy of consideration that in all education, and hence in the Sodality also, the principal means of attracting and gaining souls is the pleasant good, — not *every* pleasant good, *but that which is peculiar to the Sodality*. Thus understood, the rule is a golden one. A Sodality would do its duty badly among youths and boys, if it wished to confine itself solely to the use of honorable, useful, necessary, or intellectual means. And we grant that many Directors offend in this matter and fail to notice that they will effect little with adults and especially with the young, if they always insist on the teachings of reasons and the duties of religion, and take no care to *render the life of the Sodalist sweet and pleasant*. Hence the best masters in the art of Sodality management always insist strongly that Directors in governing the Sodality should try to touch the heart and the affections of the Sodalists and constantly and wisely promote the holy joy of the Marian family. The Sodalists must be glad to come to all the meetings and functions of the Sodality; they must love the Director, the Prefect and all their fellow Sodalists and likewise undertake joyfully the activities proper to the Sodality.

But this holy joy in the Sodality is to be especially cultivated by means peculiar to the Sodality, and not by amusements foreign to it. Let the Director take care that the Sodalists *really love the Blessed Virgin*; and then a most sweet joy will pervade the whole Sodality. Let him take care to kindle *love for virtue and the Church* and to *foster apostolic zeal* and desires even among the young. Then, he will have the pleasant and delightful good becoming to the Sodality. If however, he wishes to give pleasant good to the Sodalists through games, and (as is done in some places) through dances, he will have joy *in* the Sodality but not a joy proceeding *from* the Sodality. And that joy will not help much toward making the holy purposes of the Sodality loved.

It should not be said either that growing youths and boys are incapable of the holy joy we have referred to. I speak from experience. Dry lessons and exhortations are certainly not liked by young folks. *But if we speak* **pleasantly** and **to the point** about spiritual things, if we illustrate the beauty of virtue by **apt examples**, if we speak of the **loveableness** *of Christ and Mary*, if we excite our Sodalists to the **defense of the Church**, showing them the injuries and **persecutions** which the Church is now sustaining, if we instruct them pleasantly about the **needs of souls**, the **Missions**, etc., then their eyes shine, their hearts are set on fire, and holy desires are excited in them. The joy of the Holy Spirit

increases in these young souls, if they then **take some part in apostolic work**, and they are glad to give an account of their successes.

This is the holy joy which the Sodality gives in abundance; it is peculiar to the Sodality and substantial. The other activities, as we said, are to be engaged in, but rather accidentally and concomitantly, to speak scholastically, and not as internal means of the Sodality.

A. Bangha, S. J.

Letter to the Editor

Reverend Father in Christ. In the Students' Sodality lately confided to me, I find several obstacles to progress.

First, the Sodalists are hardly more than 12, while there are almost 30 candidates. None of them stand very high in class, and some of them being wanting in talent, have not had much success. Almost all the best students pass the Sodality by and join one or other of the modern organizations for youth, where they can frequently enjoy gymnastic exercises, sports, excursions and the like. Hence it is that many parents and teachers highly favor these organizations, but not our Sodalities. The former abound with athletic apparatus and musical instruments so attractive to boys, and have halls, rooms and grounds where their members can gather for play and recreation. We however have nothing of the sort. The Sodalists can only come together in the chapel and if they go to the sacristy to talk with each other or with the Director, they must speak in a low tone. Their former Director had so many other occupations that he hardly had time to give personal care to the Sodalists; and I do not see how I can do any better. Nevertheless I would like to set myself especially to make the Students' Sodality flourish and increase both as regards the spirit and the numbers of the members. I should like to contribute as far as I can to restore the Sodality to the high esteem it once enjoyed, not only among the boys, but also among their parents and teachers, and most of all among the secular priests who have more than once said in my hearing: " *You Jesuits make little of the Sodalities and give yourselves to other institutions for youth. How can you expect us to hope for anything from the Sodality of Our Lady?* „

Now, Father Editor, what do you think I ought to do in these circumstances?

Editor's Answer: My dear Father, you certainly have real difficulties in directing your Sodality; they occur elsewhere too, but fortunately, a good part of them at least, can be overcome.

The most important thing of all, to my mind, as regards young students, is a pleasant and amiable way of dealing with them, which excites their confidence and persuades them that the Director loves them and takes serious care of them in every way, and is glad to sacrifice himself and his time and everything else he has, for them. As this is something they will hardly find elsewhere, it will afford you at once a very good and solid " *attraction* ". Of course, if you have too many other things to do, you ought to explain your situation to superiors. I hardly believe there is a Superior in the Society who will allow a Sodality in his house go to ruin by preferring other offices to it, and this more especially when there is question of a students' Sodality in a public school. Hence I feel certain that the Superior will do all in his power to help your Reverence to obtain a suitable hall either in the house or elsewhere, in which the Sodalists before and after their meetings can gather to converse or play or read in the presence of your Reverence, and in which they can meet at other times for study, for preparing their academies, *or for planning their works of zeal.* Without such a room or hall, it may be hard perhaps for you to keep the boys in the Sodality, because some will probably conclude that the Sodality is nothing but a pious confraternity which does not appeal to older boys. Take a walk now and then with your Sodalists: you will thus attract the younger ones especially. We know of Directors who have given their attention to Student Sodalists for years, everyday from 3-5 p.m. watching their games and helping them in their studies; and those Sodalities are flourishing nothwithstanding the opposition of modern organizations.

Moreover, those societies need not be feared. If they are not really well organized, they will not live long; besides they will need the " leaven of the spirit " and they will either get it from the Sodality, or they will work it up within themselves though without the Marian note. And it is precisely this Marian note, this special " character " of the Sodality which attracts boys. If your Reverence implants a solid love for the Holy Mother of God in the hearts of your Sodalists, so that they serve her willingly, the best students will certainly come to the Sodality, and it will soon be highly esteemed by all.

Moreover, I do not think that your Sodality is in such a bad state; otherwise, how does it happen that you have so many candidates in comparison with so few Sodalists? So take courage and banish all pessimism (which is nothing but a poison and a drag), and go to work with cheerfulness and determination; you will soon be glad to see the number and virtue and fervor of your student Sodalists.

NOTE: This is true, even where there is no place of recreation. We know a Father who lived entirely for his Sodalists and who led them constantly to the Blessed Virgin with such success that he had from 250 to 300 of them, divided into various sections according to age and he had no hall nor anything like it. Besides, see the " *Acies Ordinata* „ Vol. 1, pp. 21 and 33; Vol. II p. 75, and " *Acta Conferentiarum Moderatorum CC., 1922, Romae habitarum.* "

Through the efforts of the Gentlemen's and Ladies' **Sodalities of Bucaramanga, Colombia**, *an orphanage with a school attached* has been founded in that city as we learn from the Colombia Province News, Feb.-May, 1926.

SODALITIES OF OUR LADY

Aggregated to the Prima Primaria from January 1 to December 31. 1926.

	Priests and Clerics	Men	Young men	Young men and boys	Boys	Students	**Total**	Women	Married and Single Women	Unmarried women	Girls	Students	**Total**	Both sexes	**GRAND TOTAL**
AFRICA															
Egypt			1				1								1
Madagascar								3			2		5		5
Various places									1				1	1	2
AMERICA															
Argentina and Chile	1		12	7	3		23	3		11	7		21	1	45
Brazil			3		2	1	6		1	4	1		6		12
Canada				1			1			17	5		22		23
Colombia		1			3	1	5			1	2		3		8
Ecuador								1					1		1
Mexico			6		1		7	1		2	2		5	1	13
United States		2	4		3		9	21	15	98	11		145	13	167
Various places										2	2		4		4
ASIA															
India		1	2	1	3	2	9	2		1	2		5	3	17
Java		1					1		1	1	1		2		3
Syria					1		1			1			2		3
Various places					1		1								1
AUSTRALIA															
Various places		1		1	2		4	1			6		7		11
EUROPE															
Austria		1	3		6	1	11	3		14	4		21	1	33
Belgium			2				2			2	11		13		15
Czechoslovakia		3	1				4	1	4	7	4		16		20
England		1	2		1		4	13			2		15	9	28
France			1		1		2		2	15	14		31		33
Germany		5	42	1		3	51	7		107	13		127	1	179
Holland		2	11		2		15	3	1	1	11		16		31
Hungary		2	3		1	8	14	5		1	14		20		34
Ireland	2					4	6	3	7	1	6		17		23
Italy	1	1	13	1	2	1	19	7	3	7	7	2	26	1	46
Jugoslavia		4	5			3	12	10		10	9	4	33		45
Poland		2	2			21	25	9	1	11	10	24	55	4	84
Portugal		3	5		1		9	8		3		1	12		21
Roumania			1				1	1		1	1		3		4
Spain		1	9		5		15	1		12	8		21		36
Switzerland	1		4				5			14	1		15	1	21
Various places			1		1		2			2	1		3		5
Total	5	31	133	12	39	45	265	103	36	346 *	157	31	673	36	**974**

* 54 of these are "*Children of Mary*" Sodalities.

From these statistics, it is seen that *aggregations decreased* in 1926 by 177, from 1151 in the year 1925; there were 1248 aggregations in 1924, and 1067 in 1923. *Aggregations increased* last year over the 1925 figures in England (28 : 2!), Belgium (15 : 10), Germany (179: 176) Hungary (34: 32), Ireland (23: 8), Italy (46: 30), Jugoslavia (45: 35), Poland (84: 59), Switzerland (21: 18), Madagascar (5: 4), Argentina and Chile (45: 5), *More Sodalities were aggregated for men than for women* in Argentina and Chile (23: 21), Colombia (5 : 3), Egypt (1: 0), India (9 : 2), Mexico (7: 5).

The Grand Total of Aggregations to date is **50.313**.

Some Sodality Congresses

6000 student **Sodalists** of **the Basque provinces and Navarre** met on October 10th at **Loyola, Spain**. The Bishop of Pampeluna delivered a eulogy of the Sodality stressing its religious and social purposes. The Directors unanimously resolved to perfect *the union of all the Sodalities*, and to meet again in Bilbao during January.

Vienna. On November 12, separate assemblies were held by the Sodalities, grouped according to the character of the members, married women, students, etc. On November 14, more than 1,600 Sodalists of both sexes and of all ranks and ages, children excepted, met in the largest hall of the city in order to terminate their consultations in a solemn manner.

Many prominent state officials *were present*, for instance, the Minister of Worship and Education in the course of his address, a canon who is the diocesan moderator of the Sodalities, spoke of *the number* of and *the work done* by the Sodalists of Vienna. Exclusive of children, there are **25,000 Sodalists in 326 Sodalities.** Father Francis Pangerl, S. J., clearly and eloquently demonstrated that Mary is the Mediatrix of Graces. He was followed by *one of the men* who exhorted his fellow-Sodalists *to the apostolate*, commending to them especially *the care of youth*, *the building of churches* in the surburbs, and *the press*. Tremendous applause greeted the address of His Eminence Cardinal Piffl who earnestly repeated the recommendations just made by the lay Sodalist. *Apostolic activity* on the part of all was the burden of the Cardinal's address. Filial greetings and respect were wired the Holy Father.

May 30, 1926, 300 delegates from students' Sodalities located in Vienna and elsewhere in Austria, met under the direction of our Father Muhlleitner in the church at St. Gabriel's, an establishment of " the Divine Word," near Vienna. In their consultations, the Sodalist delegates treated of *the ordinary meetings*; deciding that as far as possible, they should be held weekly, and that *the prayers* should not vary much, but generally remain the same. Besides *other meetings* should be held outside of the chapel, where treatment could be given to the mission, to literature, apologetics, art, etc. Individual Sodalities were to *collaborate with neighboring Sodalities*. On leaving the " middle „ schools, Sodalists should try to *enter the College or University Sodalities*. Many Sodalists were to go to Rome for *the Aloysian pilgrimage*, and the Centenary of the canonization of St. Aloysius and Stanislaus Kostka was also to be fittingly observed in Austria.

• 600 representatives of *Bavarian Sodalities held a Mission Congress* at the celebrated sanctuary of Our Lady at Altötting, on July 17–19. Men thoroughly conversant with mission affairs, and who had personally served on the missions, guided the discussions and put their information at the service of the Sodalists. The physician who heads the *Wurzburg Institute of Medical Missionaries* spoke on the need of physicians in the missions and of the work they must undertake. A Prefect Apostolic who labors among American Indians, explained the vocation, the joys and the difficulties of the missionary. As a result of the eloquence of the physician and the Prefect Apostolic, it is thought that numbers of Sodalists have determined to give themselves in either capacity to the missions. Other speakers dilated on the *necessity and splendor of the work* of the missions, explaining among other things the encyclical of the present *Holy Father* on the subject.

The moderator of this Bavarian federation of student Sodalists is *Father Ingbertus Naab*, of the *Capuchin* order. (See Unsere Fahne, (Vienna) 17th year, pp. 6 sqq. and 30 sqq.)

Editor's note: A missionary congress like that just sketched, seems to be a very good method for preparing the way for the vocation to the missions. It is very easy to apply in our colleges even though it need not last for three days. Of course, once a beginning has been made, the germ of the vocation and zeal for the missions in general must be diligently and perseveringly cultivated.

Colombian Congress of Sodality Directors.

The resolutions adopted by the Congress held in December 1925, by Sodality Directors of the Province of Colombia, South America, were as follows:

1. – Good Sodality Directors must be very carefully trained. What will help much to that end will be to have books and periodicals, especially the " *Acies Ordinata* ", at hand, and to let the scholastics *have Sodality Academies*..

2. – Every Sodalist should have a copy of *the rules* or better still, he should receive a Sodality manual on the day of his admission.

3. – *Presence at meetings* is to be insisted upon.

4. – The Director must be a man of God, full of tender love for the Blessed Virgin Mary, and persuaded that this love of his, will be the measure of his Sodalists' love for her.

5. – The Director must strive to root out all *human respect* from the Sodality.

6. – *Sections and Academies* should be instituted as they help much to exciting life and activity; although too much talking is to be avoided in them, serious discussion will be most useful.

7. – For various reasons, it will be well to have honorary Sodalists and protectors.

8. – *Sodalities for University students* and also for students who have *left the " middle " schools* must be founded; otherwise some other provision will be made for them.

9. - *Alumni associations* will be of much help toward founding these new Sodalities; but *the two bodies should not be confounded.*

10. - Great efforts must be made to establish *Sodalities for employers* and for *workingmen*; the best means to this are the monthly recollections. Womens' Sodalities will be able to help this work very much by word and deed.

11. - Womens' Sodalities must be led to make " closed " retreats yearly; but they should also be stirred up to undertake works of charity, such as catechising,

the preparation of poor girls for First Communion, organized war on immorality, fostering spiritual exercises retreats, etc.

12. - Sodality *meetings* should be held at least *twice a month*; and there should be some variety in them so as to make them more pleasant. Hence the number of feast-days observed should not be easily increased, but the ordinary ones should be rendered more beautiful and attractive.

13. - Sections for *recreation* and *games* should not, be considered as the primary purpose of the Sodality.

14. - The day for the foundation of the *National Federation of Mens' Sodalities* should be hastened and the Federation should then join the Latin-American and Spanish unions.

To effect this aim:

a) *a " model Sodality „ must first be established* in Bogotà; others may then be united to it.

b) we must labor *to increase the number of Mens' Sodalities* not only where there is a house of the Society, but everywhere: we can do much to effect this *through retreats and missions*, and by distributing pamphlets.

c) in the meantime, a *Sodality magazine* should be begun, and until it is issued, a part of the Messenger of the Sacred Heart might be devoted to Sodality affairs.

d) With the approbation of the bishops, *a general congress of Sodality Directors may proclaim the Federation.*

(From Colombia Province News, February–May 1926).

SOME QUESTIONS ABOUT INDULGENCES

The following will suffice to satisfy many inquiries.

1. *All the faithful* can gain a plenary indulgence in places where Sodalities have been erected, on the feast days of the *primary* and the *secondary titles* of the Sodality (See Mullan, " *The Sodality of Our Lady studied in the Documents* ", n. 2004). *How often are these indulgences announced to the faithful?*

2. *Sick Sodalists* may have a plenary indulgence imparted to them by the Director (Mullan, n. 1990). As to confession and Communion, the present general laws hold good here also. Since no restriction is made in the decrees, it is not apparent why the indulgence should be denied to those who are *not seriously ill,* nor why it should be given only once. Unless it has been otherwise prescribed in some other document. I think it would suffice for the sick person to gain the indulgence, if the Director should give verbal expression to his will, without using any particular formula. " *Before or after the recitation of the prayers prescribed* " is of little moment, since the indulgence is gained when the conditions have been fulfilled.

3. " *What prayers,* " asks one of our correspondents, " must necessarily be recited *in the weekly meeting,* so as to constitute that gathering a " meeting " in the strict sense of the term, and enable the Socialists to gain the indulgence attached to " meetings "? I think it would be enough to recite a " Hail Mary " at the beginning and the end and employ the rest of the time in a lecture or a discussion, for example, on some point of apologetics, or on some social work to be entered upon. „

Answer. Such a meeting is most certainly *not a " Marian devotion* ". The Hail Mary is also usually said before and after class: but would teachers or students ever say, on that account, that the class was a pious exercise or a exercise of devotion to Mary?

Have such conferences if you will! They are good! But before or after them, in the chapel or in the hall, you must have prayers and hymns in honor of the Blessed Virgin Mary of such quantity and quality that the average Catholic will consider the function *an exercise of devotion to Mary*, even though brief. There is no need to enumerate the prayers since they can be various.

4. " *How often* should *meetings* be held in order to gain the indulgences attached to them? „ See the answer in A. O., I, p. 82, Latin Ed.

A LIVE SODALITY

The Young Men's Sodality of Granada, Spain, under the direction of *Father Luis Maria de Zaldivar, S. J.*, is one of the first class Sodalities of Spain.

It counts 367 active, and 46 honorary members, and 17 aspirants. Besides, a fervent and enthusiastic body of Officers who do efficient work under the Director, it has **seven sections:** *the Sabatina, the Eucharistic*, the *St. Aloysius Catechism Section, the " Patronage ", the Jail and Hospital, the Catholic Press, the Academy* (Scientific, Literary and Artistic).

The great activity of these Sections made it necessary to have a Sodality building. A large and suitable three-story house, next to our church, was bought and adapted to the purpose. Portions of the building not required for the Sodality, were rented. Its theater seats 500 persons. Large and simply decorated rooms are devoted to the Office of the " Patronage ", the " Patronage " itself, the Father Director's room, Library, billiard-room, office of the Secretary and Treasurer, the Oratory, a recreation hall and a periodical room. The two handsome pictures of St. Aloysius Gonzaga, the secondary patron of the Sodality, which are exposed in the building were painted by two members of the Granada Sodality.

The solemn blessing and inauguration of the new house took place on the feast of St. Francis Borgia, October 10, the Cardinal-Archbishop of Granada officiating, and an " academy " following at which many other prominent ecclesiastical dignitaries and government officials were present. The establishment of a " Workingmen's Patronage " was announced by the Prefect for January, 1927.

(Estrella del Mar, Nov. 8, 1926).

Varia

The Museum of the Central Secretariate of the Sodalities at Rome has just received from Very Reverend Father General an interesting testimonial of filial piety which was sent him by Father Martin Lonneux, superior of St. Mary's Mission, in Northern Alaska.

The Esquimaux Girls of the Akularak Sodality wrote out in English brief synopses of the talks given them by their Director, Father Lonneux; and later they bound them elegantly in moose-hide. The picture of this Sodality in their beautiful winter costume of furs was one of the prominent features in the little exhibit of the Alaskan Mission to be seen in the Vatican Missionary Exposition during the holy year of 1925. They and their book are another evidence of how earnestly and successfully our missionaries and other fathers labor throughout the world for the progress of the natives in piety, learning and industry.

Our University of Tokio, Japan, is in very serious financial difficulties. Some time ago Very Reverend Father General sent to all our houses a detailed article, which shows quite fully the vast importance of the University not merely to the Society but still more to the good name and advancement of the Catholic Church in Japan, and the consequent loss of prestige which will follow failure to support the University. The Editors of " *Acies Ordinata* „ therefore respectfully beg all Directors of Sodalities to inform their Sodalists about the history and difficulties of the University. The Sodalists will be interested in the matter and certainly will not refuse their prayers; perhaps they may also contribute financially.

The Holy Men and Women of the Sodality continue to occupy the attention of Father Augustine Lamprecht, (now Superior of our House, at Graz, Austria. His list, which we published in December, 1926, excited a great deal of interest and has stimulated the Father to continue his researches. He thinks that among the Blessed and the Saints, not only those of the Society but others also, it is very probable that there are still some undiscovered Sodalists especially among those holy persons who were born in England, France, Spain, Italy, Japan, and Portugal. Any information on this subject would be very welcome at the Central Secretariate or might be sent directly to Father Lamprecht at Sporgasse 21 a, Pauluskirche, GRAZ, Steiermark, Austria. Naturally, the *location* of the Sodality and the *time* when the person was a Sodalist should be given; other *details* of his Sodality life will always be gratefully received.

We have been asked if *Blessed Louis Joseph François, C. M.*, was a Sodalist. He was a student in our College of Cateau-Cambresis. And what of *Pauline Jaricot*, foundress of the Society for the Propagation of the Faith? Was *Father James Marquette, S. J.*, discoverer of the upper Mississippi, a Sodalist. While not yet honored by the Church, he has been much honored by the Government of the United States, and efforts are being made to make him better known in that country.

A BID FOR COOPERATION.

The new Head of the Central Secretariate begs all the Reverend Fathers to call upon him freely for such help as he can give, to aid him with their prayers, counsels and criticisms, and to let him know their desires moreover, he would very much appreciate letters from them containing *accounts of the activities* of their Sodalities, interesting *news items* concerning them, and *articles* on the *theory and practice* of the Sodality. It is only by uniting the forces and efforts of all persons interested that we can make the Sodalities *everywhere* in the world, what Our Very Reverend Father General whole-heartedly desires: the special and most powerful auxiliary of the Society even in this modern age, next to the Spiritual Exercises, an institution specially confided to the Society by God's providence and goodness, for the salvation of many men, for spreading and strengthening profoundly in all souls the reign of Our Divine Redeemer Jesus Christ.

May we realize this wish as soon as possible through the blessing of Mary and Her Divine Son.

Albertus Boegle, S. J.

ORGANIZED EFFORT

IS DISTINCTIVE NOTE

OF SODALITY ACTIVITY.

Wide experience shows that there is very little life in Sodalities which do not take up any form of apostolic work in an organized and orderly fashion.

Piety is certainly the first scope and the foundation of other things; but piety, to be really and truly such must be regularly exercised in apostolic works. Moreover these should be done *in common*, through the united action of the Sodalists, and not simply by exciting the zeal of the Sodalists and then leaving each one to undertake what he sees fit. The Sodality is a society precisely destined to pursue its twofold end by efforts made in common. The Sodality does not leave its members solely to the promptings of their own devotion so that they may acquire the holiness befitting a Sodalist but incites them to it by the *common exercises*, such as the meetings, the Director's talks, General Communions and fraternal discussions. In the same way, if the Sodality is to make of its members constant and efficient Apostles, it must give them the opportunity to discuss the works of the apostolate and to unite with each other in practicing them.

Editor : *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

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